

INDIAN NAMES.

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Indian Names

of Places Near the

Great Lakes

BY

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VOL. I.

DETROIT, MICHIGAN.

1888.

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THIS BOOK
IS DEDICATED
TO THE MEMORY OF MY FRIEND,
HONORABLE
LUKE POTTER POLAND,
OF VERMONT.

BORN, NOVEMBER 1, 1815.

DIED, JULY 2, 1887.

"The last of all the Romans, fare thee well."

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G R E E T I N G.

A glance at a map of the country adjacent to our Great Lakes, will show that a large number of Indian Names of places, rivers, *et cetera*, have been retained in their original or in a mutilated form; and it is with some of these, of Algonkin origin, with which we deal, in order to rescue from oblivion some interesting historical facts and legendary tales, as well as to give a clearer insight into the beautiful and well-equipped language of the fast disappearing race of red men who once occupied that country.

Most of these words have never appeared on the printed page, at least not in their present form; and those which the reader may have encountered in similar publications, will here be found interpreted either differently, or more fully.

Absolute freedom from errors and inaccuracies,

is not claimed; and scholars acquainted with the difficulty of the task will be the most lenient critics.

As to the extent of explanation, a middle course has been followed. Some readers, would be content with a simple interpretation; others, might ask for even more stringent proofs, or desire a still fuller account of the processes by which the results were obtained. Explanations which, to some, may appear mere verbiage, will, to severe critics, seem to be still wanting in completeness. Let the former pass over what is, to them, devoid of interest.

The terminology of Indian grammar, being as yet in an unsettled state, some liberty has been taken in this matter. Thus, by "formative," will be understood any single sound, syllable, or aggregate of syllables, that never appears as an independent word, but still conveys some *idea or concept*—often quite vague indeed—and obtains a definite meaning, or serves to determine the vague concept, when combined with other formatives or words, or when completed by mere formal

endings, or prefixes. The formative may be substantival, verbal, adjectival, or adverbial; also, a single root, a mutilated, enlarged, or metamorphosed root; or even the fragment of a compound; and employed in the way of a prefix, infix, or suffix. But, in all cases, it is to be distinguished from mere formal sounds or syllables, employed to show the *relation of ideas*, whether they be used in the form of prefix, infix, suffix, or of reduplication, augment, *et cetera*. This distinction may sometimes be difficult, or appear arbitrary; but, as a working rule, for the present purpose, it is convenient.

A word about the use of the short dashes, in this volume. They serve to show whether a formative, or any other component of a word, is employed as a prefix, infix, or suffix. Thus, in *Mamonawangwatan*, *ma-* (a formal syllable, a reduplication), is a prefix; so is *mon-* (a formative, a verbal, a metamorphosed root); *-awang* (a formative, a substantival, an enlarged root), is a suffix; *-wi-* (a formal sound, a truncated verbal ending), is an infix; *-atan* (a formative, a verbal, an en-

larged root), is a suffix. The fact that *mon-*, and *-awang*, in the example here analyzed, appear in the form of infixes, is left out of consideration, their proper character being that of prefix and suffix, respectively. (See *Monongahela*.)

For the purpose of more definite explanation, let us take the word *Kakiweonaning*, "at the place where they cross a point by water." *Kak-* ("straight," "right across," "diagonally"), is a formative (an adverbial, a simple root), that requires a terminal addition; hence the dash is placed at the end. In the present case, that addition is *-ive*, a verbal ending implying action or motion in a general way. It gives the compound (*kakiwe*) the conventional meaning, "he crosses a point," "he travels straight across;" and, if no more be added, the journey will be understood to be made by land. Now, to derive from this verb a noun designating a place, and the manner of crossing, the formative *-onan*, "a boat channel," is added; thus, *kakiweonan*, "a place where one travels straight across in a canoe, or, by water." The formal ending, *-ing*, places the word in the

locative case; thus, “*at* the place where one travels straight across in a canoe, or, by water.” (See *Keweenaw*.)

The accentuation of the Ojibwa names in this volume is a venture. Readers practically acquainted with the language will easily perceive that in many cases the acute accent (') has been placed on syllables pronounced with no other stress of voice than others not thus distinguished. But they will also find that all these syllables contain long vowels. To insure a perfect pronunciation, not only every long vowel should be marked as such, but also those pronounced very rapidly should be distinguished by a sign of quantity. Such a degree of accuracy being hardly required in a work not intended to teach the language, *accents* have been somewhat liberally employed to make up for the deficiency in this respect. Moreover, the accentuation of Ojibwa words is frequently optional (as in the French language), and cannot be determined with the same precision as in English.

Other words produced by means of the forma-

tives contained in this term, are *e. g.*, *kakakamagad*, "it is square;" (*kak-kak-*, "straight-straight," "straight on all sides;" *-amagad*, "it is thus;") *giwideoonan*, "a turning point leading into a channel;" (*giwide-*, "around," "turning;" *-o*, contracted from *-wa*, the last syllable in *giwidewa*. "he turns, sailing or rowing;" *-onan*, "a boat channel," from *on-*, "a canoe," and the substantive ending *-an*; *inaonan*, when used as an independent word.) (See *Detour*.)

This example, while illustrating the manipulation of formatives, also shows how necessary it is for the successful analysis and full interpretation of Indian words, to leave not a single component untouched by the critical scalpel. The neglect of this rule has led to innumerable failures. Hence, in preparing this collection, that rule has been strictly adhered to in all cases, where the meaning was not sufficiently obvious and certain without applying that severe test; and whenever deemed desirable, the process has been embodied in the explanation. To do this in all cases would have swelled this volume to an undesirable size.

These remarks may serve as an apology, to the general reader, for the philological *minutiae* embodied in this collection of Indian names. Of the approval, by linguists, of the course here followed, there can be no doubt, whether the results obtained agree with their own views, or not.

Approximate pronunciation of vowels and consonants in the Ojibwa and other Algic dialects, used in the text:

a, as in *father*, though frequently short.

e, as in *net*.

g, as in *get*.

i, as in *live*.

o, as in *bone*.

ä, ē, ī, ö, represent the *nasal sounds* of these vowels.

b, d, g, j, k, m, n, p, s, t, as in English; though the distinction between the sonant and surd mutes (*b* and *p*, *d* and *t*, *g* and *k*) is not so pronounced. In many instances these sounds are interchange-

able. The same holds good of *j* and *ch*, *zh* and *sh*. The sound of *s* sometimes approaches that of *z*. The letters *f*, *l*, *r*, and *v*, are not found in the Ojibwa alphabet, and in the case of older Indians these sounds are often utterly unpronounceable. They generally substitute *b* or *p*, for *f* and *v*; and *n*, for *l* and *r*.

w is pronounced as in English, or nearly so, except at the end of words, where *aw* is almost equivalent to *ao*; *iw* to *iu*; *ow* to *o-o*.

c and *h*, occur only in the combination *ch*, which is pronounced as in *church*.

For *qu* we write *kw*.

x (a compound sound) would have to be written *ks*, but this combination does not occur; whenever English ears hear it, it is in reality *kas*. *kis*, or *kos*; *e. g.*, *Metaxigay*, or *Met-ax-e-kay*, properly *Metákosige*; *Pawtuxet*, from *Pawitikoset*.

ä is peculiar to the *Menominee* dialect. It has a sound intermediate between that of *a* in *man* and the same vowel in *fare*. The same, or nearly the same, sound occurs in the *Delaware* (*Lenape*) dialect, where the *Moravian* (*German*)

writers rendered it by the combination *ae*. Both of these dialects have also the gutteral German *ch*, pronounced as *gh* in the Celtic *lough* (or *loch*, as spelled in Gaelic and Irish).

The combination *ai* has almost the (diphthong) sound of the English *i*; in many words, however, each letter is distinctly pronounced. The same holds good of *aa*, *ee*, *ii*, *oo*, *ae*, *ao*, *ou*, and *ei*; pronounced *ah-ah*, *ay-ay*, *e-e*, *et cetera*.

In addition to the usual abbreviations of the names of states and territories, the following are used :

Co.	County.
L. H.	Lake Huron.
L. S.	Lake Superior.
L. M.	Lake Michigan.
S. of M.	Straits of Mackinac.
U. P. Mich.	Upper Peninsula of Michigan.
L. P. Mich.	Lower Peninsula of Michigan.

The particular locality to which the Indian name properly belongs (although the same geographical name may be found elsewhere) is in parenthesis following the geographical name.

Unless otherwise noted, the Indian words are in the Ojibwa (Chippewa) tongue, one of the best preserved and most widely known among the dialects of the great Algonkin family of languages.

D. W. Kelton,

DETROIT, MICH.

INDIAN NAMES.

Algonkin. French *Algonquin*; originally *Algoumekin* (*Angomeki*), a tribal name of obscure signification. It was first applied to the Indians of the Upper St. Lawrence and some of its northern tributaries; afterwards, to all the western tribes of a similar speech, such as the *Ottawa*, *Ojibwa*, *Pottawatomies*, *Sacs* and *Foxes*, the “*Upper Algonkins*,” of the early French writers, and finally to all tribes of kindred speech, including the *Micmacs*, *Abenakis*, *Delawares*, and others in the east; the *Illinois*, *Shawnees*, and others in the south; the *Crees* and the *Satsikaa*, or “*Blackfeet*,” in the north and northwest.

To distinguish the whole family from the Algonkins proper, or “Old Algonkins,” all these Indians may be conveniently comprised under the name of the *Algic* tribes, or Indians of the *Algic* tongue. The term is of spurious coinage, but has

obtained sufficient currency to be considered legitimate.

A small remnant of the "Old Algonkins" now have their home on the Lake of Two Mountains, near Montreal. The early French missionaries studied their dialect, in preference to the *Montagnais* (in use on the Lower St. Lawrence), as more distinctly spoken, and more closely resembling the dialects of the "Upper Algonkins," among whom many of them went to labor. Among the Algic dialects, the Ojibwa is the most widely understood, and extensively studied. The nearest approach to the parent dialect, or original form of the language, is found in the *Cree*, *Old Algonkin*, *Ojibwa*, and *Ottawa* dialects.

NOTE.—*Angomechik*, a name found in the Delaware "*Walum Olum*," but hardly yet explained, may have some connection with *Algoumekin*.

Ashland Bay. (Ashland Co., Wis.) *Zhagawamik*, in the locative *Zhágawámikong*, "long-stretched beaver." *Zhagaw-*, "oblong;" *amik*, "a beaver."

Probably the original form of the name was *zhagawamika*, locative *zhagawamikag*, "a long shoal," or "far-stretching breakers." *Zhagaw-*, "oblong;" *minamika*, *-amika*, "a shoal," "there are breakers."

The change of form and signification would seem to be due to a legend which runs thus: Menabosho, pursuing the Great Beaver from the St. Mary's River (where he broke his dams, and thus formed the upper and lower rapids), through his pond (Lake Superior), drove him into Ashland Bay. To secure his capture, Menabosho built a long dam from the south-shore to Madeline Island. While engaged in this work he threw handfuls of earth behind him into the outer lake, where they remain as the smaller Apostle Islands.

The dam being finished, Menabosho sure of having cornered his game, entered through the North Channel, between Madeline Island and Bayfield Peninsula, but, behold! the Great Beaver, digging out the South Channel (between Madeline Island and *Shagawamikon* Point), broke through Menabosho's dam, and escaped.

The width of the South Channel is now two and a half miles; but the older inhabitants say that formerly a point of land, extending from the western extremity of the island towards *Shagawamikon*, made it much narrower; and at one time, according to tradition, the distance was so short that an arrow could be shot across. The neck of the long point has been washed through, within the last thirty years.

Aurora Borealis. *Chibayag nimiidiwag*, Cree *chipayak nimituwak*, "the dead are dancing." *Chibai*, "a dead person," "a corpse," "a ghost;" *nimi*, "he is dancing;" *nimiidiwag*, "they are dancing with each other."

Chee-chee-ping-way. The Indian name of Alexander Robinson, ("Indian Robinson," also "Chief Robinson,") who was partly of Indian descent, and one of the best known characters in the early history of Chicago. *Chichibingwe*, "Blinking Eyes;" thus nicknamed by the Indians on account of a physical peculiarity. *Chibingweni*,

or *chichibingweni*, "his eyes are twinkling;" from *chib-*, "moving rapidly hither and thither, or up and down;" -*ingwe*, "eye;" -*eni*, an ending of verbs referring to bodily states.

Chibai, "ghost;" and *chibam*, (Ottawa) "soul," are from the root *chib*; *chichag* (Ojibwa), "soul," is from *chag*, which has a similar meaning. The conception is that of a fluttering shadow. Sometimes they use *Chichag* for "shadow."

Chesapeake. (Bay.) Delaware *Kichizhiwipek*, or *Kichisiwipec*, "at the great salt water." Ojibwa *Kichizhiwibing*, (*Kichi-*, "great;" *zhiwi-*, "sour" "salty;" -*bi*, "water;") though ordinarily, they now say *zhiwitaganikichigami*; *zhiwitagan*, "salt;" *kichigami*, "great body of water."

Zhiwitagan literally means "something used for making things sour." This shows the modern origin of the term; for salt, as a spice, was a commodity unknown to the Indians before their acquaintance with the whites.

Chicago. (Ill.) *Zhikágong*, the locative case of *zhikágo*, “a skunk,” also used as a personal name.

Early French writers mention a chief named *Chicagou*, who lived near the site of the present city. According to tradition, *Chicagou* was drowned in the river.

Whatever may have been the occasion for applying that name to the locality, there can be no question about the etymology of the word. Algic proper names are very commonly derived from the name of animals by the addition of *o*. Thus *Zhikágó*, is *zhikag* used as a man’s name; and *zhikag*, or *zhigag*, is the *Mephitis Americana*, or “skunk.” The English term “skunk,” itself is a corruption of the *Abenaki* form of the word, which is, *sikango*.

Some have sought to lend dignity to the term, by tracing in its first syllable, the second syllable of *kichi*, “great.” This is plainly inconsistent with the Indian pronunciation of the name.

The origin of the word, however undignified, is plain: *zhig*, is the Latin *mingere*; and *kag*, or

gag, though now restricted to the porcupine species, was originally any horrid little beast; hence *zhi-kag*, is equal to *bestiola foeda mingens*.

Others have had recourse to *zhigagawázh*, "wild garlic;" but this does not help matters, for the ugly root *zhig*, is still there, followed by *-agawázh*, "a plant;" hence *planta urinam redolens*. (See *Des Plaines*.)

Connecticut. *Kinnétkwat*, "at the long river." Ojibwa *genwatigweyag*, or *genwatigong*; from *gino-*, "long;" and *-tigweyx*, "the water runs." The verbal *-tigweya* is derived from *tigow*, "a wave;" and this from the root *tig*, from which we have *-atig*, "a tree;" and *-tig*, *-shtigwan*, "head;" the common idea being that of "top," "elevation."

Detroit. (Mich.) From the French *Le Déroit*, "The Strait," *i. e.*, the passage between Lakes St. Clair and Erie.

The Indian name is *Wawijátanong*, the locative case of *Wawiyatan*, "the river turns," or "a

curving channel." *Wawiyā-*, "round" (circular, or semi-circular); *-atan*, "the river runs thus," "a channel." (Compounds with this ending are used as verbs or nouns.) Hence the name of the *Wéatanons*, *Oualanons*, or *Weas*, a small tribe, now at the Quapaw Agency, Indian Territory. Their original home seems to have been at the turn of the Illinois river near Hennepin (Ill.), which also bore the name of *Wawiyātan*. (See *Appleton*.)

Eskimo. *Eshkibod*, "one who eats his food (meat) raw." *Ashk-*, "raw," "green;" *-pwa*, "to taste," "to eat."

From the root *ashk*, in the Massachusetts dialect *asq*, plural *asquash*, we have the word "squash." In Ojibwa, the term *eshkandaming*, "what is eaten raw," from the same root, is used for melons, cucumbers, *et cetera*.

The Micmac form of the word is said to be *Eskimook*, or *Eskumoga*; Cree *Ayiskimew*.

Frenchman. *Wémítigózhi* (Cree *Wemistikozhi*), "one who has a canoe (vessel) of wood."

Mitig, "tree," "wood;" *-on*, (Cree *osi*, *ozhi*,) "canoe," "boat," "ship;" *omitigoni* (Cree *omistikosi*), "he has a wooden boat." The change of the initial *o* into *we*, makes the participle. The change of *n* to *zh* is quite common.

The term dates from the first appearance of the French in the St. Lawrence River, when their vessels excited the admiration of the natives. Among the Cree, the word is now also applied to any white or civilized man; just as the Ojibwa call whites of any nationality *Kichimokomanag*, "Big Knives;" which originally meant Virginians, and later, Americans.

Garden River. (Ontario. A tributary of St. Mary's River.) *Kitigànisibi*, "Plantation River." *Kit-*, *kichi-*, "notching," "hacking;" *kitige*, "he plants," "he makes a garden;" *kitigan*, "a plantation."

In the beginning of this century, the Indians living on that stream raised all the corn needed for the fur trade in the Lake Superior country.

Gogokāzhogan, or “The Bridge of the Dead.” The meaning of this word is not “Owl Bridge” (*Kokokoo-azhogan*), as has been suggested, but “unsteady bridge;” from the reduplicated root *gok*, *goshk*, *gwashk*, “trembling,” “jumping.” *Azhogan*, “a bridge;” from *azhoge* (*azhaw*, “on the other side”), “he crosses over.”

The bridge of the dead consists of a tree so lightly supported that it swings up and down, when the soul of the departed steps on it to cross the river which must be passed in order to reach the “happy hunting grounds;” consequently many fail, and falling into the river are changed into toads. Similar myths are met with among most Indian tribes throughout America, not to speak of the ancient beliefs of the old world.

Housatonic. *Wassatinak*, the New England form of the Ojibwa *Awassadinang*, “beyond the mountain (or mountains).” *Awass*, “further,” “beyond;” *-adin*, “there is high land.”

Huron Islands. (Marquette Co., Mich., L. S.)
Manákonáning, “whither they go for moss.” *Man-*,

contracted from *mawan-*, "to go for;" *wakon*, "moss," "lichen;" -*ing*, locative affix.

The lichen referred to is the edible *gyrophoea* known by the French name of *tripe de roche*, "stone tripe;" in time of starvation used for making soup. Ojibwa *ozhashakon*, from *ozhash-*, "slippery," "gelatinous;" and *wakon*, "moss." Other species are *windigowakon*, "giant's (*windi-go*) moss;" *missabenjakon*, (*missabe*, "great man;" -*oji*, "abdomen," "bowels;") "great man's bowels' moss;" both names referring to a legend in which *Menabosho* changed his bowels, or other parts of his body, into eatable moss.

Illinois. This is the French rendering of *Ininowè* (pronounced *e-nec-no-wa*), the Indian name of the large tribe which once dwelt on the Illinois River. The substitution of the letters *ll* for *n*, is accounted for by the circumstance that the *l* sound being wanting in many of the Algonquian dialects, the Indians of that speech generally change it into *n* when trying to pronounce it in foreign words. Now, by a curious process,—not without its analo-

gies in other linguistic phenomena,—the whites, when pronouncing Algonquian words containing the *n* sound, frequently replace this by the *l*. The Indians say *Noe*, *Nossi*, *Binib*, and *Nazhenckwe*, for the French *Louis*, *Lucie*, *Phillipe*, and *L'Angélique*; while the French have changed the Indian *Mishinimakinang*, *Minewag*, *Okaganing*, and *Ininowe*, into *Michillimakinae*, *Milouaki* or *Melleoki* (Milwaukee), *Kakalin*, and *Illinois*.

The word *Ininowe*, is the Illinois form of a name apparently once common to all the Algonquian tribes. Its original form, probably *ininawē*, or *ani-nawē*, underwent various modifications with the breaking up of the parent tribe and the consequent formation of dialects.

With the Crees it became *nchiyaw*, *ninawē*, and *neithawē*; and with the Algonkins proper, *niina*. It appears in the *lennilenape* of the Delawares, and in the corresponding *anishinabe* (originally *inininabe*, *anininabe*,) of the Ojibwa, Ottawa, *et cetera*.

Etymologically, the word consists of *inin*, “simply,” “without any specification;” and *awē*, “a

living being;" and means "a person," and in the plural, "people."

Readers superficially acquainted with some one of the Algic tongues, will be apt to doubt the correctness of this explanation, since the words *inin*, and *awc*, are probably unknown to them; nor are they to be found in dictionaries. Neither of them, it is true, occurs independently, but their meaning is evident from such combinations as the following: *Zhishib*, means a duck of any kind; while *ininishib* means "the common duck," "the duck that has no other name." *Kinosew*, (Cree) etymologically "long mouth," is any sort of fish; *iyiniikinosew*, is the fish, "the fish that has no other name," "a pike." Other examples are *ininatig*, "a maple;" *ininandag*, "a spruce;" Cree *iyinimin* (Ojibwa *min*), "a huckleberry;" *et cetera*.

Awe appears in *oshkinawe*, "a youth;" *awessi*, "an animal;" *awenew*, "who;" *awegwen*, "some one unknown to me;" *tibinawe*, "self;" in *hawätok* (Menominee), "a spirit," literally "who may he be," and *Mäj-Hawätok*, "the Great Unknown,"

i. e., God; also in *awenuts*, the New England form of *hawätok*, and once applied to the whites, who were for some time looked upon as "spirits," or superior beings.

Kaukauna. (Outagamie Co., Wis.) *Ogáka-nung*; "at the place where pickerels are caught."

Little Kaukauna, farther down on the Fox River, is the locality mentioned by Father *Allouez*, and by him called *Kekalin*. He made the portage *May 18, 1670*. (See *Kawkawlin River*.)

Lake Winnebago. (Wis.) The Indians now call it *Winibigo-Ságaigan*, "the Lake of the Winnebago Indians;" but the original name was *Winibi* (pronounced *win-ne-be*), "dirty water;" in the locative case, *Winibing*; or, in the southern Algonkin dialects, *Winibig*. *Winipeg*, is the Cree form of the same word.

From the Lake, the Winnebago Indians, who lived in that neighborhood before they moved to Green Bay, received their Algonkin name; and the early French, being informed of the fact that

the tribe had formerly lived on the “*dirty water*,” were led into the erroneous belief that the tribe had formerly lived on the *sea*, or on *salt water*, which *the Indians also called “dirty water”*.

This circumstance accounts for Nicolet’s much discussed assertion that on his voyage to Green Bay he was within *three days’ journey* of the sea.

A *three days’ sail* from Green Bay, would have brought him to *Winibig*, the “*dirty water*.”

The assumption that he reached a point within *three days’ journey* of either the Wisconsin or the Mississippi, and mistook the *Mishisibi*, “the great river,” for the ocean, is entirely improbable. No one acquainted with the *Algic* tongues, as *he was*, would have made such a mistake; for *sibi* never means any other than *running water*.

There is *absolutely nothing* in the account of Nicolet’s journey (*Relations of 1643*,) that would make a trip up the Fox River probable; no more so than the diversion to the Rapids of St. Mary, which has also been surmised. The assertion that, by the word “*sea*,” Nicolet meant “*a river lead-*

ing to the sea," should be supported by at least one analogous example, to obtain credit.

The removal of the Winnebagoes from Lake Winnebago to Green Bay, was caused by the Dakota raids mentioned in the *Relations of the Jesuits*. The shores of the lake were still uninhabited in 1670, for that very reason.

Leech Lake. (Minn.) *Gasagáskwajiméka*, "there are leeches there;" generally used in the locative case, *Gasagaskwajimekang*.

Sagaskwaajime, "a leech." *Saga-*, "coming forth;" *-skw-* (*-skwi*, *-skwa*, the radical part of *miskwi*), "blood;" *oji-*, "drawing in;" *-m-*, "mouth;" (as in *ashama*, "he is fed," "something is put in his mouth;" *ojibweemo*, "he speaks Ojibwa;") *-e*, a substantive ending, for the names of beasts, birds, fishes, *et cetera*; hence, *sagaskwajime*, "a beast that makes come forth blood by drawing with the mouth," "a blood-sucker." (*Sangsue*, the French for "leech," also means "blood-sucker.") The prefix *ga-*, and the ending *-ka*, are explained elsewhere.

Les Chenaux. (Mackinac Co., Mich.) "The Channels;" the plural of the French *le chenal*, "the channel." The Ojibwa name is *Anáminang*, "in the bowels." *Anámina*, "underneath," "in the body." The name refers to the intricate tortuosity of the channels.

Manitoulin Island. (L. H.) *Manitowáning*, "at the Spirit's cave." *Manito*, "a supernatural being;" *wazh*, "the den of a wild animal;" -*ing*, locative ending. *Wazh* is a modification of *wan*, "hollow;" (e. g., *wanike*, "he digs a hole.") The term refers to a "lightning hole" on the rocky shore of the deep inlet on the north side of the island. This hole was believed to be the den of the *Spirit-Snake*, — personified lightning.

The form *Manitoulin* is a corruption of *Manitoualin*, which is the French rendering of *Manitowaning*.

The Indians generally call it *Otawaminiss*, "Ottawa Island;" as the ancient home of that tribe and now again inhabited by a considerable number of them.

Its Huron name was *Ekaentoton*.

Manitou Payment. (Mackinac Co., Mich.)

A French corruption of the Ojibwa *Manito Biinwa*, "the shooting of the Spirit."

LEGEND. *Mishimakwa*, the Big Bear, a spirit of the great lakes, had wantonly slain *Menabosho's* nephew and ward *Mainganés*, the Little Wolf.

The hero, wan and haggard from grief, and planning revenge, wandered along the shore until he discovered the playground of Mishimakwa and his spirit companions. It was on the sand beach at the foot of the clay banks (*Les Ecores*), east of Manitou Payment Point. There Menabosho waited his chance. His stratagem and success are related by the Indian story tellers, with appropriate pantomimes, in this wise: The sun stood high. The spirits emerged from their mansions under the water; Mishimakwa and *Mishiginebig* (the Big Serpent), with the *Nibanabeg* (Half-Fish Men), and other monstrous beings. They played and gamboled on the broad smooth beach, like happy children.

Menabosho stood on high at the brink of the bank, silent and motionless. His toes had spread out, and, root-like, worked themselves into the loose soil.

His nether limbs and his trunk were scaly and spotted with patches of lichen. His unevenly extended arms looked knotty and crooked, like the limbs of a tree hoary with age, and his fingers like its leafless branches. Thus stood Menabosho motionless.

Tiwe! ("hello") cried the Big Serpent, what is that up there? A tree? No, brothers, I tell you,

it is not a tree. There was no tree there before. Perhaps it is Menabosho.

If it be Menabosho, said the Big Bear, we shall soon know it. I will try him.

Ugh, ugh, shouted the spirits.

Mishimakwa climbed the bank, stood up against the tree-like man, hugged him, scratched and scratched, till the scaly bark came down in pieces from his flanks and back. It pained Menabosho, but he did not wince. He neither shivered nor moaned.

The Great Bear loosened his hold, rolled down the bank, and quietly walked back to his companions.

It is *not* Menabosho, he said to them. I have tried him.

Easy, easy! whispered the Big Serpent. Be on your guard! Menabosho is wily. Let *me* try him.

Ugh, ugh, shouted the spirits.

Mishiginebig went to work. With mighty folds he twisted around the trunk of the man-tree, up to the spreading limbs; and then he began to squeeze him. It pained Menabosho, but he bore it without a moan.

Once more the Big Serpent tightened his folds, and squeezed with twofold power. The pain was so great, Menabosho gasped for breath; but he did not moan.

And again Mishiginebig tried him. With all his might he squeezed the man-tree. It was beginning to be too much, even for Menabosho. Another squeeze and he would have cried out; but Mishiginebig gave up, satisfied with the trials.

Slowly he unfolded his coils, and glided down the bank.

It is *not* Menabosho, said he. I have tried him. Menabosho is a coward. He would have moaned. Come, comrades, to our sport again!

Thus spoke Mishiginebig. Again the spirits gamboled on the broad, smooth beach.

After a while they rested. Scattered on the shining sand, they lay basking in the sun.

This is thy time, Menabosho! He does not stir. Easy, easy! See his arms move, slowly, cautiously, keep still! He draws an arrow from his quiver, a sharp, stone-tipped arrow. Easy, easy! The bow is in his hand; *Kichimitigwab*, Menabosho's good bow. Keep still! The arrow is on the string. He draws it back with might. The arrow flies.

Whoop! whoop!! whoop!!! the war-whoop sounds from on high. The monsters are startled. The tree is gone; Menabosho's war-whoop resounds through the woods. The spirits scamper. Mishimakwa lies on the ground, dying. The arrow sticks in his heart.

It *was* Menabosho.

NOTE.—A tall pine overlooking the Epoufette settlement and visible from a great distance, has, in the Indian mind, some connection with this fabulous event.

(The sequel to this legend can be found under *Misha Mokwa*.)

Mauch Chunk. (Carbon Co., Penn.) Delaware *Maskáchiwink*, "on the bear mountain;" corresponding to the Ojibwa *Makwajiwing*; from *makwa* (Delaware *masko*), "a bear;" and *wajiw*, "a mountain." (See *Bear Creek*.)

Metomen. *Mandámin*, "a grain of corn (maize);" used as a personal name. Pottawatomie *matamin*, Ottawa *mindamin*, "large grain;" from *mind-*, *mand-*, "large."

Mandaminés, "Little Corn," was the Indian name of the famous *voyageur* Nicolas Perrot. A Pottawatomie of the same name (*Man-daw-min*) was one of the signers of the first (1821) Indian Treaty made at Chicago.

Missouri River. (1.) *Mishónisíbi*, or *Meshónisíbi*, "River of the Big Canoe Tribe;" "River of the Big-Tubs;" "Mandan River."

Mishi-, *mish-*, "large;" *-on*, "canoe," "vessel;" *-i*, verbal ending; *mishoni*, "he has (or sails in) a large canoe;" *meshonid*, "one who owns (or uses) a large canoe." When a participle is used

as a proper noun, the ending *d* is generally dropped; and in this case, the change of the first vowel is also sometimes omitted; as, *e. g.*, in *Wemitigozhi*, “a Frenchman;” instead of *Wemiti-gozhid*, from *omitigone*, “he has a wooden canoe.”

The name *Mishoni* appears on old maps, and is mentioned by early writers, under the guise of *Missourites*, the ending, *tes*, being added by the French, according to their custom; the *sh* changed to *ss* (as in Mississippi); and *n* turned into *r*, also a matter of frequent occurrence. Accordingly, *La rivière des Missourites*, or the *River of the Massorites*, as Coxe has it, is the “River of the Big Canoe Tribe.”

Among the Indians who lived upon the upper Missouri, in the seventeenth century, the allied *Mandans*, *Arickarees*, and *Gros Ventres*, are the only ones now known to have made use (as a rule) of boats different from those of all other tribes,—not large, indeed, but of a very peculiar construction. They were the so-called “bull-boats,” made of wickerwork in the shape of a tub and covered with skins; and, though but

about five feet in diameter, capable of holding six persons.

If not large canoes, they were certainly large tubs; and *Mishoni* means also "one who uses a large tub;" for the formative *-on* (from the root *wan*, "hollow"), originally signified any kind of hollow fixture or vessel, as, *e. g.* in the word *onagan*, "a dish." Any of those three tribes, then, or the whole confederacy, may be the people whose ancient Algonquian name is preserved in the name of the Missouri River.

This surmise would gain strength, if the name *Mandan* could be proved to be also of *Algonquian* origin, like *Sioux*, *Winnebago*, and the current names of several other tribes of different speech. In that case, its most obvious interpretation would be the same as that of *Mishoni*; for *mandoni*, or *mindoni* (from *mand-*, or *mind-*, "large"), and *mangoni* (from *mang-*, "big"), likewise mean "he has a large canoe;" and any of these words might in the course of time, or in the mouth of white speakers, have become *Mandan*.

(2.) *Péngwiwánowèsibi*, "River of the Painted

Cheeks;" "Piegan River." *Pingwi*, "ashes," "dust," "paint in the form of powder;" *pingwiwiiwe*, "he powders a person;" -*now*, -*anow*, "cheek;" *pingwiwanowe*, "he has powdered cheeks," or "his cheeks are painted."

This name was mentioned to Father Marquette in the form of *Pekitanoui*, most likely by the Illinois, whose dialect differs very much from that of the Ojibwa. *Pekitanoui* is said to signify "muddy water," or "muddy river," which, in the Cree dialect, would be *pikagamisipiy*, *pikagamichewan*, *pikinichiwan*, or, simply, *pikittin*.

The last of these terms would explain a part of the name *Pekitanoui*; but the ending -*anoui* must be accounted for. Now, the Cree *pikinanawew* (from *pikin-*, "powder," and -*anaway*, "cheek"), is the same as the Ojibwa *pingwiwanawe*; and changing the first *n* to *t* (a frequent transition in the Algic languages), we obtain *pikitanawew*, which resembles Father Marquette's *Pekitanoui*, as closely as can be desired.

The name, then, would seem to refer, like *Mishoni*, to a tribe living on the Missouri (or

some of its tributaries), whose peculiarity was to *paint the cheeks*. And, in fact, there is such a tribe. In the sign language of the western Indians, the *Piegans* are still known as the "Cheek-Painters," or "Painted Cheeks." (See the gesture in "The Indian Sign Language," by W. P. Clark, U. S. Army.) And their Cree name, *Pikanowiyiniw* (from *pik-* "muddy," "dirty;" and *-anaway*, "cheek"), means "dirty cheek man."

The river itself is now called, in Cree, *Pieganowisipiy*, "Piegan River."

As to the transition from *n* to *t* or *d*, and *vice versa*, compare Cree *atak*, and Ojibwa *anang*, "a star;" Ojibwe *inwe*, and Cree *itowe*, "he speaks such a language;" Ottawa *zhizhodewaam*, and Cree *sisonehaam*, "she sails along the beach." It is possible, however, that *Pekitanwi* was a misunderstanding on the part of Father Marquette, and that the name given to him was *Pekinanwi*.

Mindemoya Lake. (Manitoulin Island, L. H.) *Mindimóyeságaigan*, "Old Woman Lake." It has its name from an island, which is said to bear

a striking resemblance to a woman floating on the water, and therefore called by the Indians *Mindi-moye*, "the old woman."

Monkey. *Nandomákoméshi*, "louse-searching beast." *Nandomakome*, "he is searching for lice;" -*shi*, a substantive ending, for the name of beasts, birds, insects, *et cetera*.

Cree *ayisinakesk*, also *otayisinakesk*, "one who is in the habit of imitating."

Monongahela. (River in Pennsylvania.) *Memonáwangehélak* (Delaware), the participle of *Mamonawangehela*, "the river is digging away its shores."

The Ojibwa equivalent is *Monáwangwátan*, or *Mamonáwangwátan*, in the participle, *Memonawangwatang*: *Monawe*, "he is digging;" (*e. g.* *monaapini*, "he is digging potatoes;") *-awang*, "sand," "sand bank;" (*e. g.* *mitawanga*, "the beach consists of pure sand;") *monawangwe*, "he is digging out sand;" *-atan*, "there is a water-course;" "the

stream is acting in such a way." The reduplication of the first syllable (*mo*, as customary, being changed to *ma*,) marks the repeated action. The Delaware termination *-hela*, (-*hella*, -*henna*,) signifies "running water;" like the Ojibwa *sibi*, -*tigweya*, and -*atan*.

Instead of *monawangwatan*, the Ojibwa usually say *metatawangwatan*; from *met-*, "wearing out;" -*awang*, "sand bank;" and -*atan*, as above.

The French rendering of *Mamonawangehela*, is *Malanguélé*. (See *La Pointe*, for *mon-*; *Sandy Lake*, for *-awang*; and *Detroit*, for *-atan*.)

Mudjekeewis. "*The West-Wind; father of Hiawatha*;" in Longfellow's poem. *Majikiwiss*, "the first-born son;" from *maji-*, "beginning;" and the obsolete *kiwis*, "man." Hence *akiwesi*, "an old man;" *kwiwises*, "a boy;" -*gwiss*, "a son."

Nahma. (Delta Co., Mich.) *Namè*, "a sturgeon." The town is situated on Sturgeon River (*Namesibi*).

The Delaware *namaes*, pronounced *namäš*, is

the diminutive form of this word, but in that dialect means "fish." This is the meaning of *name* (-ameg) in other dialects also, whenever it forms part of compounds, such as, *e. g.* Ojibwa *nameteg*, *zhigwameg*, "dried fish;" Cree *wabamek*, "a whitish fish;" *attikamek*, "a white-fish."

The Delaware *Namasisipee*, "Fish River," mentioned in the traditional account of their wanderings, is the same word.

The pronunciation of *ä* in the Delaware dialect is practically the same as in Menominee,—a sound intermediate between *a* in *man*, and *ay*, with somewhat of a nasal tone.

Ottawa. One of the largest and most advanced Algic tribes, and nearly related with the Ojibwa. *Otawa*, plural *Otawag*, shortened from the obsolete *odawáwe*, Cree *odattaw*, "he has (owns) fur." (From *-wáwe*, *-awe*, "fur," we have *e. g.* *minwáwe*, "it has a good fur;" *bissagwáwe*, "it has a thick costly fur;" *atawe*, "he traffics;" *atawagan*, "peltry" (in trade); Cree *nandawagan-new*, "he hunts for fur.")

Like the names of many other tribes (as well as of some nations, ancient and modern), this name is of foreign origin. It was first given by the Algonkins on the St. Lawrence to one of the Ottawa clans on the east shore of Georgian Bay, who opened the fur trade with the French (descending by way of the Ottawa River), and, for some time, claimed its monopoly. From these, it passed to other clans of like speech, and for some time, was even applied to all the "Upper Algonkins;" (Pottawatomies, Ojibwa, Menominees, *et cetera.*)

The French first called the tribe *Cheveux Relevés*, "Standing Hairs," from their fashion of wearing the hair in crest-like shape; afterwards, *Outaouan*, *Ondataonaouat* (pronounced *odataawa-wa*); and finally *Outaouak*, and *Outawais*.

The term *Cheveux Relevés* has made room for the more modern name *Courtes Oreilles*, "Short Ears." This is an erroneous translation of *Otawag Kishkakoyag* (or *Kishkakosag*), "Otawa of the Short-tailed Bear Totem," one of the most prominent clans of the tribe. (*Kishkitawage*, "his ear

is cut off," or "his ear is shortened;" a part being cut off.) (See *Kish-kau-ko*.)

Penetanguishene. (Ontario, Canada.) *Benatawangwishing* "where the sand slides down the bank." *Bin-*, *bina-*, "coming off," "dropping," "casting" (as in *binawe*, "it moults;" *binakwi*, "the trees shed their leaves;" *binagidoneshka*, "the skin comes off his lips"); *mitawanga*, "there is sand on the shore;" hence *binatawanga*, "the sand slides down the bank." The remaining part of the word may include the vituperative or commiserative ending *-ish* (as in *Nadowekweyamishing*; see *St. Ignace*), or the formative *-ishin*, "it lies thus."

Pontiac. Ottawa *Bwanédiyag*, or *Bonitiyak*, "Anchor." *Bon-* "stopping;" *anit*, "a spear;" *-ak*, "a stick;" *anitiyak*, "a spear handle;" hence *bonitiyak*, a stick planted in the ground to anchor (stop) a canoe.

The term is not in common use; they say instead, *bonakajigan*, from *bonakajige*, "he stops something (*bon-*), by means of a stick (*-ak*)."

The name just suits the famous chief Pontiac, who was *the last anchor of the Indian cause.*

Pyramid Rock. (Mackinac Island, Mich.)
Petakabikideg azhibik, “standing rock.” *Petaki-deg*, “standing;” “sticking in the ground;” *-abik*, “hard mineral;” *azhibik*, “rock.”

The term *petakabikideg*, is a sample of the curious system of compounding words, called “incapsulation.” An imitation of the word in English, would be *stick-stone-up-ing*, instead of *sticking up stone*.

The modern name, “Sugar-Loaf Rock,” would be translated, *sisibakwatong ezhinagwak azhibik*, “sugar shaped rock.”

Quebec. (Canada.) Montagnais *Kawdpak*, “where the river is narrow.” Ojibwa *gawibwak*, the archaic participle of *wibwa*, “it becomes narrow;” Cree *wapa*, “a strait.”

Quinnesec. (Menominee County, Mich.)
Pekwénesseg, “where the river forms smoke (spray).” *Pakwene* “there is smoke,” “a rising

cloud of smoke;" *-esse*, "the river runs thus;" the change of *a* to *e*, and the final *g*, make the participle.

Pekwénesseg is the name of a fall of the Menominee River, in the neighborhood of the village. A few miles distant there are the "Little Quinnesec Falls;" Ojibwa *Pekwénessés*.

Sachem. *Ságima*, "a chief." From *sag-*, "coming forth," or "rising above."

Sagamore is a corruption of the same word.

Saskatchiwān. (River in Canada.) Cree *Kisiskáchiwan*, "the river runs rapidly." Ojibwa *Kizhijiwan*, from *kizhi-*, "fast," and *-ijiwan*, *-jiwan*, "the river runs thus."

Saut Ste. Marie. (Mich.) Father Dablon named the mission established by him at the foot of the rapids in 1668, *Sainte Marie du Sault*, "Saint Mary's of the Rapids." *Saut*, is the modern spelling; "*Soo*," the popular pronunciation.

From the word *Saut*, "falls," or "rapids," the Ojibwa tribe obtained its French name, *Santeux*.

At first, those only whose home was at the "Soo" were called by that name; but by degrees it passed to all Indians of the same speech. The spelling "*Sauteur*," though very common, is wrong; this word is pronounced differently, and denotes "a springer," or "a jumper."

The Indian name of the town or rapids is *Bawiting*, from *bawitig*, "rapids." This is an abbreviation of *bawitigweya*, "the river is beaten into spray." (Some Indians pronounce it *bagwiting*, "where the river is shallow.")

The Ojibwa band residing at the Saut were called *Bawitigówininiwag*, or *Bawiting-dázhí-ininiwag*, "Men of the Rapids."

The Indians have no general name for St. Mary's River; but have for the lakes into which it expands. The mouth of the river is called *Giwideoonaning*, "where they sail around a point."

Pawtucket, *Powatan*, *Pawcatuck*, *Pawtuxet* (Ojibwa *Bawitigosing*, "at the little falls"), and many other similar names in different dialects, are of the same root as *bawitig*, and denote a fall or rapids. The root is *baw*, "to scatter by striking;"

hence, *e. g.* *bawinigode*, “it is shaken off;” *bawisideshimono*, “he shakes the dust (or snow) off his feet.” Cree *pawahamoyaw*, “the snow falls off the trees.” (See *Detour*.)

Shiawassee. (River in L. P. of Mich.) *Azhaowesse* (generally used as a participle, *Azhaowessig*), “it runs back and forwards,” “the river twists about.” *Azhaw-*, “across,” “from one side to the other” (as in *azhawa*, “he crosses a body of water;” *azhaok*, “from one side to the other”); and *-esse*, “the river runs thus.” A look at the map shows the appropriateness of the term, especially if you compare the course of the *Shiawassee* with that of the *Tittabawassee*.

Sun-Dial. *Dibaigisisswan*, “sun-measure.” *Dibaigan*, “measure;” *gisiss*, “sun.”

The only sun-dial known to the Indians in their untutored state was a stick or twig stuck into the ground or snow, with a line traced in the direction of its shadow. This contrivance was, and is still, used by travelers. The intention

is to let those in the rear know the time of the day at which the advance party started from, or passed, the spot thus marked.

At present, *dibaigisisswan* is the name of a watch, clock, or any time-piece.

Tadoussac. (Canada.) *Totoshak*, "breasts." The place is so called from its landmark, two dome-shaped mountains.

Thermometer. *Kissina-dibábishkódeg*, "where the cold is weighed," "cold-balance," "cold-scales." *Kissina*, "it is cold;" *dib-*, *tip-*, "equal," "opposite;" *-abishk*, *-abik*, "stone," "metal;" *-ode*, verbal ending; *-g*, participle ending. *Dibabishkode*, "it is weighed," literally means, "it is balanced by means of a stone (or piece of metal)."

The archaic form *-abishk* (now *-abik*; Massachusetts *-ambsk*; Cree *-abisk*), shows that the term is not of modern coining, and, consequently, that the Ojibwa made use of weights before civilization reached them.

T o t e m. *Ode*, “family,” “gens,” “family mark,” “ancestral animal.” Whenever this word is used in the sense of “family mark,” or “ancestral animal,” it is invariably connected with a personal pronoun; and as in this case the connective *a*, and the possessive ending *m* are required, it has passed into the French and English languages under the form of *dodem*, or *totem*.

Here are some examples of its use. *Nizhode ayawag*, “there are two families there.” *Wedetojig*, “persons living together in a village.” *Nindodem*, “my family mark,” “my ancestral animal.” *Migisi nind ododeminan*, “I have the eagle for my totem.” *Makwan ododeminan*, “his totem is the bear.”

The principal totems of the Ojibwa tribe are, the bear (*makwa*), the crane (*ajijak*), the marten (*wabizhesi*), the catfish (*manameg*), the wolf (*maingan*), the loon (*mang*), the moose (*mós*), the burbot (*awassi*, *awassissi*), the bear’s sirloin (*noke*), the pigeon-tail (*aaawe*), the eagle (*migisi*). Others, less wide-spread, are the reindeer (*atik*), the “merman” (*nibanabe*), the lynx (*bishiw*), the

black duck (*makateshib*), the pike (*ginozhe*), the whitefish (*atikameg*), the sucker (*namebin*), the beaver (*amik*), the wild goose (*nika*), the gull (*gayashk*), the hawk (*kekek*).

Most of these totems are also found among the Ottawa, together with the following: the rattle-snake (*zhishigwe*), the water-snake (*omissan-damo*), the sturgeon (*name*), the sparrow-hawk (*pipigiwisés*), the thunder, or thunder-bird (*animiki*), and the fork (*nissawakwad*).

Wabash. (River in Indiana and Illinois.)
Wabashkikisibi, “Bog River.” *Wabashkiki*, “a bog,” “a marsh;” from *wab-*, “white;” *-ashk*, “grass;” *-iki*, “ground.”

Washington Island. (Green Bay, Wis.)
Wassekiganéso, “his (sweat-covered) breast is shining.” *Wasse-*, “shining;” *kakigan*, “breast;” *-eso*, the ending of many verbs referring to the condition of the human body. This compound is used when a man is perceived at a distance, by the reflection of the sunbeams from his bare breast

covered with perspiration; *e. g.* while paddling a canoe. The term is properly applicable to persons only; by a bold figure of speech it has been transferred to that island, visible at a great distance when its perpendicular white cliffs reflect the light of the sun.

The first name found on maps, was "Pottawatommie Island" (*Potewatamiminiss*); it having been occupied by that tribe about the middle of the 17th century.

The French name was *Isle des Poux*; from the nickname of those Indians. This name led some map makers to call it "Louse Island" (*Pou*, "a louse").

Wicomico. (River in Maryland.) Delaware *Wikómika* (Ojibwa *wigiwámika*), "there are houses (lodges, wigwams) there."

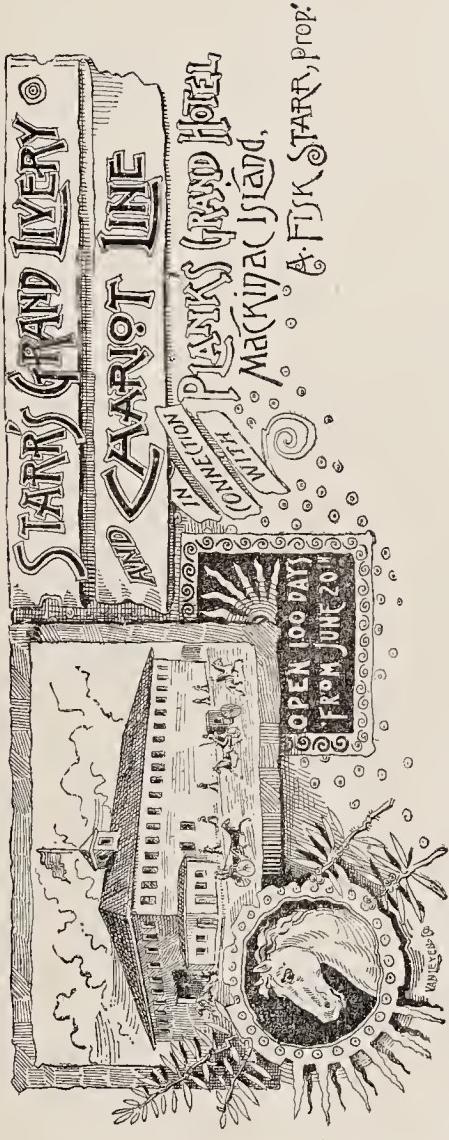
The term for "house," among the Ojibwa, is *wakaigan*; for "lodge," *wigiwam*; while the Ottawa use the latter word for both houses and lodges, reserving the term *wakaigan* for a fortified enclosure, "a fort." Both words are appar-

ently derived from the root *wag*, *wak*, or *wik*, “something round,” which appears in the following derivatives; *wakwi* (Ottawa), “heaven;” *wagi-nogan*, “a round lodge;” *wikweya*, “there is a bay;” *wak*, “spawn;” and many others, including those derived from the form *washk*, as *washkosse*, “he makes a crooked route;” meaning “he walks circuitously;” *wawashkamo*, “the trail is crooked;” and probably also *wawashkeshi*, “a deer.”

Yenadizze. The “*idler and gambler*,” in Longfellow’s *Hiawatha*. *Ainadisi*, “he behaves in different ways,” “he leads a roving life;” *anoch ainadisi*, “he conducts himself oddly;” the iterative form of *inadisi*, “he behaves thus;” from *in-*(*izhi-*), “so;” and *-adisi*, “he is,” “he behaves.”

York Island. (One of the Apostle Islands, L. S.) *Gamiiskwábimizhikang*, “where red willows abound,” or “where there is plenty of *Kinnikinnick*.” *Miskwabimizh*, “red willow;” *-ika*, “it is plentiful there;” *ga-*, an obsolete participial prefix.

The red willow, is one of the plants that furnishes the *Kinnikinnick*.



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Fresh eggs and poultry from the Astor Farm. Fresh milk and butter from the Astor Jersey Dairy.

This is the only hotel on the Island which is supplied with pure running spring water. By authority of a special Act of Congress, we have run a pipe from the noted "Manitou Spring," and the Astor House is now supplied for all purposes with the best and purest water on earth. It was in their vain but determined attempt to retain possession of this, their sacred spring, the ancient tribe of the *Mishinimaki* were utterly exterminated (This is the only spring on this continent north of the City of Mexico, where the natural temperature of the water is twenty degrees colder in the summer than in winter. Winter, 55 degrees; Summer, 35 degrees Fahrenheit.)

Guests of the Astor have access to the old and original books of the American Fur Company.

In the basement of the Astor House is the celebrated Astor Fire-Place—so often referred to by Irving—the largest fire-place in the United States.

JAMES F. CABLE, PROP'R.

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The location is most accessible to Depots, Steamboat Landings, Theatres, Public Buildings, Parks, and all objects of interest. Full South and East Fronts, Passenger Elevator, Electric Lights and all Modern Improvements.

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LOCATION CENTRAL. Convenient to the leading stores and places of amusement. First-class in all appointments, having passenger elevator, heated by steam, hot and cold water in rooms, and all modern improvements. A large number of very desirable guest and sample rooms have recently been completed in the adjoining building on State Street, immediately in the rear of M. S. Smith & Co.'s jewelry store, making our location absolutely central, and giving ample accommodations for over one hundred guests.

RATES, \$2.50 and \$2.00 PER DAY.

DICKINSON & CARR, - - Proprietors.

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DAILY LINE STEAMERS.

The Only Daily Line on this Popular Route.

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9 o'clock a. m.

ARRIVING AT
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LEAVES
SAULT STE MARIE

Tuesdays, Thursdays and Saturdays
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2.30 o'clock p. m.
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5 o'clock p. m.

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MACKINAC ISLAND
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MACKINAC ISLAND
2.30 o'clock p. m.
CHEBOYGAN
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STOPPING AT ALL PLACES OF LANDING ON THIS ROUTE.

For further information, call on any of the following agents:

P. H. HORNE, Cheboygan.	LAMOND & ROBINSON, Mackinaw City.	A. S. RUSSEL, St. Ignace.
GEO. T. ARNOLD, Mackinac Island.		GEO. KEMP, Sault Ste Marie, or

W. R. OWEN, Manager,
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CHIPPEWA HOUSE

Sault Ste. Marie, Michigan.

100 ROOMS.

Terms, \$2.00 and \$2.50 per Day.

HEADQUARTERS FOR THE ARMY AND NAVY.

HEADQUARTERS FOR ALL FISHING CLUBS.

The Chippewa House is conveniently located on Water Street, (nearer the river than any other hotel in the city), a few yards from where all the passengers are landed who arrive by boat; fifty yards from the main entrance to Fort Brady, (the Army Officers messing at the Chippewa), and one hundred yards from the Canal Locks.

Electric lights in every room, and the house fitted with all modern conveniences. No danger from fires, as the rooms are on the ground floor, or up but one flight of stairs.

All passengers arriving by boat will save carriage hire to and from all boats, by stopping at the Chippewa.

Ferry boats running to the Canada side of the river start every fifteen minutes from the wharf opposite the Chippewa.

HENRY P. SMITH, Prop'r & Manager.

THE NEW MACKINAC

(Built in 1888, upon the site of the old "Mackinac House," which was burned in January, 1887.)

MACKINAC ISLAND, - - - MICH.

100 GOOD BED ROOMS.

Terms, \$2.00 and \$2.50 Per Day.

This house is well arranged for the comfort of tourists, and is conveniently located opposite the end of the only passenger wharf on the Island. The furniture, carpets, etc., are all new.

The house is equipped with electric bells, and all modern conveniences.

FRED. R. EMERICK, - - PROPRIETOR AND MANAGER.

This hotel has been built and arranged for the special comfort and convenience of summer boarders.

On arrival, each guest will be asked how he likes the situation, and if he says the hotel ought to have been placed upon Fort Holmes or on Round Island, the location of the hotel will be immediately changed.

Corner front rooms, up only one flight, for every guest. Baths, gas, electricity, hot and cold water, laundry, telegraph, restaurant, fire alarm, bar-room, billiard table, daily papers, sewing machine, grand piano, and all other modern conveniences in every room. Meals every minute, if desired, and consequently no second table. English, French and German dictionaries furnished every guest, to make up such a bill of fare as he may desire.

Waiters of any nationality and color desired. Every waiter furnished with a libretto, button-hole bouquet, full dress suit, ball tablet, and his hair parted in the middle.

Every guest will have the best seat in the dining hall and the best waiter in the house.

Our clerk was carefully educated for this hotel, and he is prepared to please everybody. He is always ready to sing any song you desire, play upon your favorite musical instrument, match worsted, take a hand at draw-poker, play billiards, study astronomy, lead the german, amuse the children, make a fourth at whist, or flirt with any young lady, and will not mind being "cut dead when Pa comes down." He will attend to the telephone and answer all questions in Choctaw, Chinese, Chippewa, Volapuk, or any other of the Court languages of Europe.

The proprietor will always be happy to hear that some other hotel is "the best in the country." Special attention given to parties who can give information as to "how these things are done in Boston."

For climate, beautiful scenery and health, Mackinac Island cannot be surpassed; only one funeral in 1887,—the patient called a doctor.

BOOKS

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